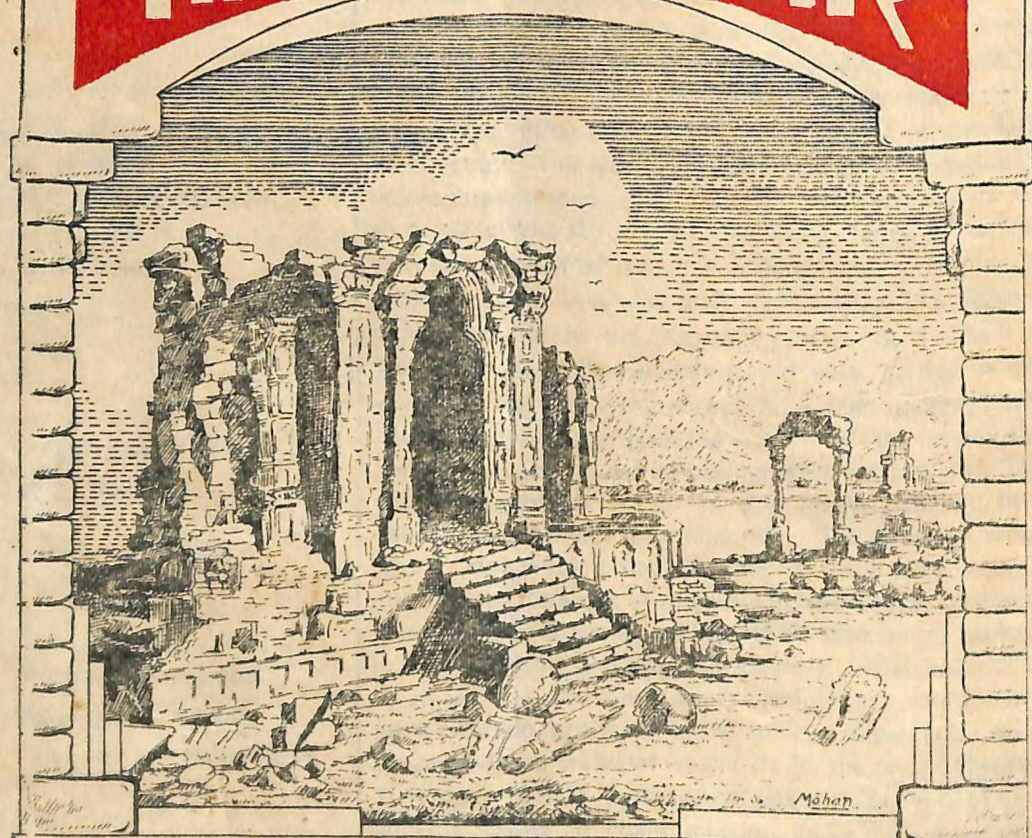


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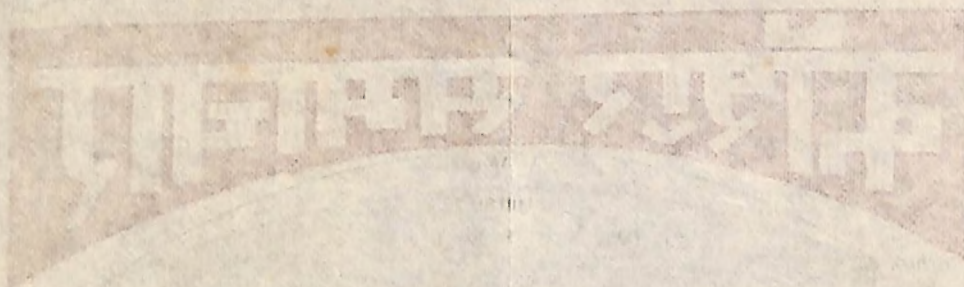


KASHMIRI SAMITI, DELHI

Vol. XIV No. 4

April 1976/Chaitra-Baisakh 2032

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KOSHUR SAMACHAR

A Socio-Cultural Monthly

Vol. XIV No. 3

April 1976/Chaitra-Baisakh, 2032

EDITOR

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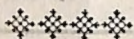
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NO PLATITUDES, PLEASE !

Have we not, in season and out of season, talked much of platitudes—going, at times, to the extent of sanctimonious rantings ? We feel, we have. Let us turn searchlight inside and ask ourselves if the platitudes have led us anywhere. Nowhere, certainly. Some of us might have the satisfaction, maybe, that we unlike others, provided some guidelines for those who, otherwise, would have groped in the dark or gone astray. This also could be treated as an assertive and opinionated utterance by most of us. Yet there are many amongst us who say that it is given to a muezzin to proclaim and cry in order to remind everybody that he is to perform a certain duty. Verily, as such, this function of a missionary should not be to the chagrin of others. Be that as it may, platitudes have always lent us an aura, carried us into a world of make-belief, and cast on us an illusion, which carries us miles away from the reality. All the same, these platitudes seem to be an inevitable part of our life. These might be good for some as their mental pabulum, but, in general, they provide us no solution. The ages-old wisdom says : Fine words butter no parsnips. Tall talks, crowings and parrot-utterances of phoney catchwords and sanctimonious watchwords mean nothing but an exercise of verbalists in their verbosity and semantic jugglery. These will not lead us anywhere. We have to act without any tom-toming or pooh-poohing for the benefit of society, in particular, so that we prove to others what we can do for the good of mankind. That alone is the acid test of our deeds. Each one of us is a nucleus, prone to chain reaction, under the gaze of others who have pinned their hopes and aspirations on to us. Our conduct and behaviour should be result-oriented sans hollow promises. Our actions and deeds should culminate in the good to others, and usher in the times when each one of us feels happy with the fulfilment of the basic needs ; when he feels consoled, comforted and rehabilitated ; when justice reigns supreme ; and when the best human values and benevolent traditions are not only maintained but fur-

thered for our posterity. We have sermonised a lot ; we have spoken a lot—perhaps, *ad nauseam* ; and we have emitted platitudes from pulpit-heights. Let us call it a day now and work honestly, with all sincerity, for the welfare of us all.



SNIPPETS

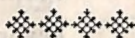
- ★ April the 8th, Thursday, is the finale of the *Navaratra Pujan*, when we shall, this year, celebrate both *Durga Ashtami* and *Ram Navami* on the same day.
- ★ April the 11th, Sunday, will be celebrated as the *Urs* of Dastagir Sahib, whose help has been sought in troubles and tribulations.
- ★ April the 13th, Tuesday, corresponding to *Chaitra Shukla Chaturdashi* is the auspicious festival of Baisakhi, the first day of the year 2033 (of the Bikrami era). We will pay tributes to martyrs who laid down their lives for the liberation of our country, besides commemorating the great deeds of Vikramaditya. The role of the epoch-making, valorous King Vikramaditya is celebrated every year on the first day of the first month of the Hindu calendar, thus commemorating the golden days of that resplendent sun of valour. Again on the threshold of a new year as we are, this occasion in Srinagar will be celebrated by having a dip in the *Guptaganga* at *Ishabur* (Nishat) and by renewing the pledge for a chaste life devoted to the service of humanity. On this great day we send our hearty greetings to the members of the *biradari*. May the exhilarating breeze of Baisakhi bring along with it the choicest blessings to us all !
- ★ On April the 14th, Wednesday, *Chaitra Shukla Purnima*, we observe *Hanuman Jayanti* and thus remember the devotee of Lord Rama, also known as Mahavira.
- ★ On April the 19th, Monday, *Vaisakha Krishna Panchami*, we observe the death anniversary of the great saint, Rishi Pir (Pir Pandit Padshah), our redeemer, whenever we are in distress and tormented by our physical or mental ailments.
- ★ On April the 20th, Tuesday, *Vaisakha Krishna Shashthi*, we will celebrate the birthday of *Vetala Bhairava*, a tutelary deity of Kashmir, commemorated on this day as *Vetala Sheyam*.
- ★ We will celebrate the birthday of Swami Lakshman Ji—the great living master of Shaivism in the Valley—on April the

26th, Monday, *Vaisakha Krishna Dwadashi*. We all pray for the long life of Swamiji so that he guides us and opens new vistas of the Shaiva philosophy, the ancient cultural heritage of Kashmir.

★ On April the 29th, Thursday, corresponding to *Vaisakha Krishna Amavasya*, we

shall celebrate *Vallabhacharya Jayanti*, and thus remember the originator of the Vaishnava cult.

★ We also have the partial solar eclipse on this day which will begin at 4-20 p.m. and be over at 6-53 p.m.



PRAYER

—M. K. TIKOO★

O God ! I shall pray Thee
For not to live a life,
Where time is killed,
And not utilised in work,
Where life is full of thorns,
Where life looks like a desert,
Where life is wrapped in darkness.

O Almighty ! I shall worship Thee
For not to live in a world,
Where there exists hatred among
the humans,
Where the 'haves' dominate
the 'have-nots',
Where there is no humanity
in the mankind,
Where might rules
and not justice.

O Supreme Lord ! I shall adore Thee
For not to bestow upon me a body
Sans boldness and permeated by cowardice,
With a heart which is full of fear.
With a head which has to lie low,
With a mind which is beset with constants,
And is without a self-confidence.

★Currently at Bistrampur Colliery (M.P.) site.

Param Pujya Swami Lakshman Joo Ji



The 69th anniversary of the birth of our philosopher - saint, Rajanaka Lakshmana, falls on Monday, Vaishaka Krishna 12, corresponding to the 26th of April, 1976. This auspicious occasion will, as usual, be celebrated with gay abandon in Ishwar Ashram located in picturesque surroundings in the close vicinity of Gupta Ganga, Srinagar. On this happy day, as has been the practice for over three decades, all of Swamiji's devoted disciples congregate on the inner lawns of the Ashram for Gurudeva's divine darshan in the early hours of the morning when, just once in the year, the Master--the King of Yoga and the Sovereign of the enlightened—is available to be seen in public merged in divine samadhi. In the course of and soon after the performance of birthday pooja, an unending stream of admirers and visitors--

ladies and gentlemen, Indians and foreigners, young and old--start pouring in, gradually swelling the morning crowd of devotees beyond all calculation. Touching the holy feet of the worshipful Guru, the milling crowds beam with joy and spread about in the neighbouring lawns, awaiting their turn to partake of the sacred naved (cooked food). Before they return home at dusk with handfuls of Prasad (dry fruits, 'nabad' & sweets), they have the supreme satisfaction of being happy recipients of a parting divine smile by the Master, and the soul-stirring and unforgettable touch of his blessing-laden hand.

Such of us amongst Swamiji's devoted disciples as are stationed in Delhi are in the habit of meeting by rotation every Sunday morning for a prayer meet which lasts for a little over two hours. The prayer starts with the recitation of Guru-Stuti and ends up with the chanting of Aarti.

On the eve of Swamiji's forthcoming auspicious birthday, it gives us, the Delhi-wallas, great pleasure to be able, through the courtesy of "Koshur Samachar", to share with our sisters and brothers in Delhi and elsewhere the rare joy of Swamiji's illuminating exposition of the following

Shloka on the content and form of PRANAVA (OM) :—

ओमिति स्फुरदुरस्यनाहतं गर्भगुम्फितसमस्तवाङ्मयम्
दन्ध्वनीति हृदि यत्परं पदं तत्सदक्षरमुपास्महे महः

That Divine Word, which is the Light of all lights, which we constantly meditate upon and worship, is nothing other than OM. OM it is which blossoms and arises in the heart, not in the form Om, or even in the shape of 'Hatt' or 'Ahatt', but in the form of 'Anaahatt'. (Hatt is the sound produced by the coming into contact of two things, such as the sound produced by clapping; Ahatt is the sound produced by tearing

asunder something, such as cutting a bough of a tree; Anaahatt is the sound which becomes audible without contact or without process of breaking). OM is the substratum of all words known and spoken in the universe. (Upanishad—Om iti etat akhasharam idam saryam tasi upavyakhyanam.....). Om, which is the most universal and all-inclusive sound, is in fact the commentary on and explanation and exposition of Lord's creation. OM is the supreme glow of Lord SHIVA which shines in the hearts of realised souls; in the hearts of those who have reached the Ultimate Goal.

Dina Nath Jalali

My felicitations

to

The Biradari

on the auspicious days of

RAMANAVAMI

and

BAISAKHI

—From a well-wisher

A REVIEW ARTICLE

—Dr. Omkar N. Kaul

AN INTRODUCTION TO SPOKEN KASHMIRI by Braj B. Kachru,
University of Illinois, Urbana, Illinois, U.S.A. 1973 Part I PP. X IV+735,
Part II PP. 94. Price not mentioned.

An Introduction to Spoken Kashmiri—A Basic Course and Reference Manual for Learning and Teaching Kashmiri as a Second Language, comprises two volumes—Part I and Part II. Part I contains Preface, Acknowledgements, Symbols and Abbreviations, Notes on the Plan of the Manual and eight sections as follows ; I-Introduction, II-The Sounds of Kashmiri, III-Functional Conversations, IV-Conversations, V-Notes on Advanced Grammar, VI-Review Exercises, VII-Narrative Texts ; and VIII-Poems. Part II contains Glossary.

In his Preface, Shri Kachru has made it clear that the *Introduction to the Spoken Kashmiri* (henceforth *ISK*) has been produced for “that consumer who is primarily interested in learning the Kashmiri language as a tool of cultural interaction in typically Kashmiri situations.....

The book is written for non-Kashmiris who are not familiar with either the Kashmiri language or the distinct culture of the Kashmiris”. The author has pointed out that the *ISK* is the first attempt to initiate pedagogical material for Kashmiri. He further says, “This Manual may be used either for classroom teaching or for those wanting a self-instructional course”. All these points are crucial to be kept in view while reviewing this manual.

Kashmiri has not been taught to non-native speakers by any academic institution for a long period of time. Under the auspices of the Central Institute of Indian Languages, Kashmiri is being taught to the non-native speakers since the year 1971, at the Northern Regional Language Centre, Patiala. The Centre has been offering instructions in Kashmiri each year. The ten-month intensive training programme is divided into three courses in each session-Basic Course, Intermediate Course and Advanced Course. With the inception of this training programme at this Centre, *Intensive*, *Intermediate* and *Advanced Courses* for teaching of Kashmiri have been prepared during the session 1971-72. These materials and other supplementary materials produced since then are being used each year. These materials have not been published so far and are available in mimeographed form. The *ISK*, published in the year 1973, is the first manual which is available in the print form. The author has not seen the materials for teaching Kashmiri, produced at this Centre, before preparing this manual, as they were not available to him.

The *ISK* is a very significant manual prepared for teaching and learning Kashmiri from various points of view. The Introduction written for the manual provides a brief socio-linguistic profile of Kashmiri, descrip-

tion of its dialects, writing system, literary tradition, influences and the status of the Kashmiri language in its native state. This section makes an interesting reading and provides good background for the learners of the language.

The second section on "The Sounds of Kashmiri" describes the speech sounds (vowels and consonants) of the language with illustrations. For the pronunciation practice, this section has also lists of words arranged according to the sounds. These lists are useful and can be practised in the classroom or in the language laboratory.

The third section of the manual entitled "Functional Conversations" has sixteen conversation lessons. The author has defined "functional conversation" as "a situation-oriented short conversation in which the participants are primarily using repetitive language". The subject-matter of these "functional" conversations is different for each lesson. The first lesson is on "getting acquainted" and the subsequent lessons deal with tourists' conversations with a coolie, hotel owner, a houseboat owner, a tonga-driver, a boatman, a taxi-driver, a tea-seller, a milkman, a fruit-vendor, a vegetable-seller, a sweetmeat-seller, a flower-seller, a grocer and a butcher. These conversations have been written with a purpose to acquaint the learner with different situations and the conversations may help the learner in similar situations. Before the conversations are presented, the author has given an Introduction to each lesson which explains Contextual Focus, Grammatical Focus and Lexical Focus for each lesson. Conversations in Kashmiri

are given in the roman script with translations in English of the lexical items independently and the sentences as whole. Each conversation lesson is followed by Notes, Grammar, Vocabulary Drills and Exercises.

These Conversations have been written in simple Kashmiri, the contextual focus and notes on cultural items are useful for the readers who are not acquainted with the particular cultural values of the people. Grammatical points involved in the lesson have been explained with adequate illustrations. Drills and exercises are well thought of for the classroom practice. The vocabulary lists the new vocables introduced in the lesson.

The fourth section entitled "Conversations" has fifteen lessons (lessons 17 through 31). According to the author "the aim of these conversations is to use language for discussing Kashmir-oriented topics in a semiformal relationship between the participants". Participants in these conversations are a Kashmiri and a non-Kashmiri. Topics for these conversations are on Kashmir, the people of Kashmir, the food of Kashmir, sight-seeing in Kashmir, a boat-ride, a Kashmiri firepot, the Dal lake, the Wular lake, Gulmarg, Pahalgam, a Kashmir Shawl merchant, Hazaratbal, Tulamula Temple, Amarnath Cave and Shankaracharya Temple. Conversations placed in this section are comparatively longer than the one included in the third section.

The fifth section entitled "Notes on Advanced Grammar" includes description of some topics of grammar such as Particles, the Noun Phrase, the Verb Phrase, Participial

constuctions, Agentive constructions and complex sentences. These notes are very brief and sketchy, but are useful from the learners point of view, as they have not been discussed in the previous sections of the *ISK*.

The sixth section entitled "Review Exercises" includes twelve exercises. The focus of these review exercises is on translation, grammar and comprehension. The exercises are followed by useful hints for these exercises. Review exercises, as planned in this section are very brief and must be supplemented by more exercises by the classroom teacher.

The seventh section (lessons 32 through 45) entitled "Narrative Texts" comprises fourteen narrative texts. The topics of these lessons are varied and they include narrations of a legend about Kashmir, worthseeing places in Kashmir (like the Dal Lake, the Gardens of Kashmir, Gulmarg, Kashmiri Saffron Fields), a folk tale—Badshah : The Great King-Kashmiri *Samavar*, three earlier poets of Kashmir—Nundarishi, Granny Lalla, Habba Khatun—and three modern poets—Ghulam Ahmad 'Mahjur', Zinda Koul Masterji' and Dina Nath 'Nadim'.

The eighth and last section (lesson 46 through 50) of the *ISK* Part I entitled "Poems", presents specimens of the Kashmiri poetry. The poems are by Lalla, Habba Khatun, Mahjur, Zinda Koul 'Masterji' and Dina Nath Nadim. All these lessons of poems have been translated in English and are followed by Notes on Vocabulary.

The second volume of the *ISK* (Part II) includes a Glossary. The Glossary is divided

into three parts. The first part presents English equivalents for Kashmiri, the second part gives Kashmiri equivalents for English words and the third part of the glossary includes a partial list of English borrowings in Kashmiri. This part also includes a glossary of selected terms used in the *ISK*, and suggestions for further readings. The contents of the Part II are very useful for the learner of the language.

Most of the lessons in the *ISK* include very appropriate artistic illustration. The illustrations are helpful for the learners of the language in understanding certain cultural and typical Kashmiri items which are described in the lessons. The author has given brief notes on cultural items wherever necessary. These notes prove very helpful in understanding the text. Notes on the grammatical points cover all the relevant points related to the text. There are a few repetitions in the grammatical notes which could have been avoided. Explanation of grammatical points do help the learner in understanding the structure of the text.

Grading of the materials used in a manual like this deserves a serious thought. According to the author—"In the contemporary language pedagogy, it is fashionable to use the term 'grading'.....The materials presented here have been 'graded' intuitively". Grading is generally done while keeping in view the different types of simple and complex structure of the target language and the learners' experience and linguistic background. The conversational lessons in the *ISK* (lesson I through 31) present mixed grammatical patterns.

The author has tried to control the grammatical patterns and the vocabulary in the conversational lessons. The narrative texts (lesson 32 through 45) have also been written in mixed patterns. English equivalents of the new lexical items have been given separately along with free translation in English of the narrations. There are no grammatical notes, drills or exercises given in these lessons. There are a number of structures in these lessons which need grammatical explanations. It would have been more useful to add drills and exercises to these lessons also.

If a language is taught to non-native speakers who do not have any previous knowledge of the language, materials must be graded very carefully. It is, therefore, not possible to start directly with the conversational lessons with bewildering range of mixed grammatical patterns. Before such a conversation is introduced, an adequate number of drills for pattern practice are necessary. It is very difficult to control the mixed grammatical patterns in the natural conversations at this level. Therefore, the conversational lessons in the *ISK* at the beginning level should have been restricted to a limited number of grammatical patterns.

Nevertheless, the *ISK* will prove definitely

a very useful reference manual for teaching and learning Kashmiri as a second as well as a foreign language, depending on the language-teaching situation.

The *ISK* published in two volumes has an excellent get-up. There are some printing errors and most of such errors are listed in an errata which is given in the Part II.

It is understood that the *ISK* has already been tried as a teaching manual at the University of Illinois, Urbana, Illinois, during a Summer Course. The author is engaged in the production of other supplementary materials also. This manual is being used as a supplementary material in teaching Kashmiri to the non-native speakers at the Northern Regional Language Centre very successfully, alongwith *Koshir Kath Baath* (conversational lessons in Kashmiri) prepared at this Centre as supplementary teaching material. Both these manuals supplement the teaching materials used in the classroom. *Intensive, Intermediate and Advanced Courses* are designed for imparting an intensive training in Kashmiri to the non-native adult speakers. The *ISK* has proved very helpful as a supplementary reference manual for teaching and learning of Kashmiri.

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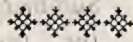
An Intensive Course in Kashmiri, Patiala :
NRLC (mimeo)

An Intermediate Course in Kashmiri
Patiala : NRLC (mimeo)

An Advanced Course in Kashmiri Patiala :
NRLC (mimeo)

An Introductory Course in Kashmiri,
Patiala : NRLC (mimeo)

Koshir Kath baath (A conversational lesson
in Kashmiri), Patiala : NRLC (mimeo)



NEWS FLASHES

The AISCO — *All-India Saraswat Cultural Organisation*—inaugurated in New Delhi, on March 13, 1976, by the Union Minister Shri T.A. Pai, had its deliberations for two days, covering a very heavy agenda, as a preliminary to their All-India Conference scheduled to be held in October 1976. Delegates from Bombay, Haryana, Punjab, Himachal Pradesh, and the J&K State were present and participated in the deliberations which were scintillating and enlightening even for those who call themselves Saraswat Brahmans but do not know much about their cultural heritage. On behalf of the Kashmiri Samiti Shri N.N. Kaul—one of the two Vice-Presidents—gave a resume of the Samiti's activities and achievements, received with applause by the conference. and the General secretary, Shri J.L. Bhatt projected the organisational set-up vis-a-vis the broad-based structure of the A.I.S.C.O. Efforts made by Shri J.S. Rao, Chairman of the North Zone, were

applauded by the delegates. On the opening day, the chief delegate from the Union territory of Delhi, Dr. Ram Dhun Sharma, a scholar of repute, read a research paper on the origin of Saraswats and their role in building up the glorious past of India.



Shri Kishenji Wanchoo (K-3 A, Kalkaji, N.D.) has been retained by an Arabian consulting firm as their Project Engineer (Civil) for their construction works in Middle East. He left New Delhi for Koisk Deira Dubai (UAE) on February 2 to take up his new assignment.



Dr. Omkar N Koul, Principal, Northern Regional Language Centre, Patiala, has been awarded a National Award of Rs, 1,500/- on his book entitled *Kashmiri Aur Hindi Ramakatha-Kavya ka Tulanatmak Adhyayan*. The

book has been published by M/s Bahri Publications (Pvt.) Ltd, New Delhi in 1974.



Shri Ravi K Zutshi, Senior Consultant, Sarabhai International, has been designated as Management Adviser, ORG, New Delhi. *Shri Zutshi*, who is the son of *Shri G. L. Zutshi* (NDSEI), recently resigned from the post of Consultant, Planning Commission, to take up the above assignment.

His younger brother *Rajin K. Zutshi* has been declared successful in B. Sc. (Hons), Mech. Engg., of B.I.T.S., securing a First Class with distinction in Mech. Engg.



Kewal Krishan Thussu, son of *Shri O. N. Thussu*, Deputy Director, Local Funds Audit, Gwalior (M.P), has passed his MBBS examination from Jiawjee University, Gwalior, in First Class and has obtained a position of merit in the University.



At the annual meeting of the Kashmiri Pandit Association, Varanasi, held on January 25 this year, the following office-bearers were elected for the year 1975-76 :

President—Major S. L. Dar. *Vice-President*—Prof. P. N. Kaula ; *Secretary*—*Shri R. N. Sar* ; *Joint Secretary*—*Dr. R. L. Khosa*, *Student - Secretaries* :— *Sarvashri Sanjiv Saraf*, *Rajender Dhar*, *I.M. Kaw*, *S. Mattoo* ;

Members : *Dr. N.N. Pandita*, *Dr. B.B. Dar*, *Dr. P.K. Tiku*, *Sarvashri P. K. Pandita* and *Gopi Krishna Kaul*, *Shrimati R.N. Chak*, *Shrimati Asha Kaula* and *Kumari Sadhna Kaul*.

Before the elections were held an annual

report of the Association's activities of last year was read out by the Secretary.



● A large number of Kashmiri families are now residing in Janakpuri, the biggest residential area in Asia. In order to meet frequently and know each other more intimately, the members of the *Biradari* in this sprawling residential complex have formed themselves into an association called the Kashmiri Brotherhood, Janakpuri, with *Shri M.K. Bhan* (96-B/A5B) as its convener. A get-together was organised under the auspices of the Brotherhood on February 15 this year.



The General Elections of the *Rungmunch Dramatic Club, Srinagar*, were held on March 5 this year. The new Executive Committee for 1976-77 is as under :—

President—*Brij Kishori* ; *Secretary*—*Bihari Kak* ; *Joint Secretary*—*Farooq Fayaz* ; *Director*—*Jawahir Wanchoo* ; *Accountant*—*Roshan Lal* ; *Cashier*—*Vir Ji Koul* ; *PRO*—*Bashir Khan* ; *Asstt. Director*—*Shiban Koul* ; *Caretaker*—*Sameer Wanchoo*.



Master *Praveen Bhatt*, son of *Shri S.N. Bhatt 'Haleem'* has bagged the First Prize and Trophy in All India Kendriya Vidyalaya History Debate Competition held at Tagore Garden Central school, New Delhi, in January 1976. Master *Praveen* is a IX class student of Kendriya Vidyalaya, R. K. Puram. He has also been elected Student-Editor of the Hindi section of *Vidyalaya Patrika*,

PANI GRAHAN

They were married—

- *RENU, daughter of Lt. Col. & Smt. P.N. Ganjoo (117 Allenby Lines, Ambala Cantt.) with DALIP, on February 18, at Ambala Cantt.
- *VINOD, son of Shrimati & Shri N.N. Kaul (6233, Pakki Gali, Bara Hindu Rao, Delhi), with SAROJ, daughter of Shrimati & Shri B.N. Bakshi at Lucknow, on February 18.
- *RADHEY, son of Shrimati & Shri Anandram Labru (Itarsi, M.P.), with RAJNI, daughter of Shrimati & Shri P.N. Dhar, at Itarsi, on March 3.
- *BRIJ MOHAN, son of Shrimati & Shri P.N. Kaul (297 Civil Lines Bareilly), with PROMILLA, daughter of Shrimati & Shri G.N. Raina (of Jawahar Nagar, Srinagar) at Jammu, on March 3.
- *VIJAY, daughter of Shrimati & Shri A.N. Dhar (Kailash Carpet Co., Agra), Vice-President, Kashmiri Samaj, with NARENDRA KUMAR, at Agra, on March 8 according to Vedic rites.
- *Dr. MALTI and RAVI, daughter and son, respectively, of Shrimati and

Dr. K. N. Kaul (of Bhavanagar) with J. N. BAAD and BELA, respectively, at Bhavanagar, on March 27.

*RUMMY, son of Shrimati and Shri Bansi Lal Raina (Shair) of Srinagar, with MANJU, daughter of Shrimati and Major B. N. Jalali, at Pathankot on February 9.

*PROMILA, daughter of Shrimati & Shri B. K. Kaul (B-47, NDSE-II, N.D.) with HANS REHFELDT of West Germany, at New Delhi on March 14.

We wish the newly-weds all luck and prosperity.

★ ★

GRATEFUL ACKNOWLEDGMENTS

*Dr. S. N. Saraf (Hauz Khas, N.D.) has donated Rs. 203/- towards the Kashmir Bhavan Maintenance Fund.

*Shri P. N. Bhan (E-118, East of Kailash, N. D.) has donated 50 books out of his personal collections to the Kashmir Bhavn Library. The collection includes books on mythology, Fiction and some text-books.

These gestures are gratefully acknowledged.

Change of Address

- ★ Shri P. L. Wali from BC/3 DDA Flats, Munirka, to Sector IV/320, R.K. Puram, New Delhi 22.
- * Shri M.K. Zutshi from R.K. Puram to A-45F, DDA Flats, Munirka, N. D.-22.
- * Shri Jagan Nath Hali from Amar Colony to BB/9/F, DDA Flats, Munirka, ND-22.
- * Shri S. N. Kalla from Sector I/29 R. K. Puram to Sector IV/3.8, R K Puram, New Delhi-22.
- * Shri J. K. Dhar from his old residence in East of Kailash to E - 65, Greater Kailash, New Delhi-24.
- * Shri B. K. Tikoo from B-12/149 to 219-E (Single Storey Govt. Qrs.) Dev Nagar, New Delhi-5.
- * Shri P. N. Shalia from Shakti Nagar, Delhi, to his own house, D-42, Pamposh Enclave, New Delhi-48.
- * Shri Som Nath Kak from Lodi Colony, New Delhi to his own house, D-50, Pamposh Enclave, New Delhi-48.
- Shri Rattan Raina and Dr (Mrs.) Usha Raina from D-65, Kalkaji New Delhi to 21- Delhi Admn. Flats, Gr. Kailash, New Delhi 48.
- * Shri A. N. Kachru from G-617, Srinivaspuri, New Delhi, to sector I/1 (Type III), Central Govt. Flats (near Sanwal Nagar), behind Andrewsganj, New Delhi -49.
- * Shri Sham Lal Sumbly from G I-1005, Sarojini Nagar, New Delhi to Sector IV/1009, R K Puram, New Delhi-22.
- * Shri T. N. Ganju from Kucha Dilwali Singh, Ajmeri Gate, Delhi to 473 - Laxmibai Nagar, New Delhi-23.
- * Shri M. L. Bhat from Delhi Adm Flats, Greater Kailash, New Delhi to his own house D-45, Pamposh Enclave.
- * Shri Gopi Kishan Wattal from M-62, Kalkaji to M-63, Kalkaji New Delhi.
- * Sh M.K. Dhar from M-32 Kalkaji, to M-28, Kalkaji, New Delhi-19.



MATRIMONIAL

*Wanted a beautiful, tall, slim, well-educated homely match for a Kashmiri Pandit boy, 5 - 10" aged 26½ years, Mechanical Engg. diploma holder; employed as engineer in a reputed private concern; salary Rs. 700/- correspond care KS/Mat Box 157.

*Wanted a really beautiful, tall, accomplished, religious - minded, educated, preferably medico, girl of a respectable K. P. family for a tall, handsome, M. Sc. Physics (Electronics) First Class; bank

officer, Rs. 1400/- p.m., father Class I Officer; girl's merits and status and background of the family only considerations. Correspond care KS/Mat Box 158.

*Suitable match for a young beautiful Kashmiri Pandit girl, aged 23 yrs. M.A. (Econ.), Central Govt. employee in Delhi, around Rs. 600/-. Father gazetted officer, brother Class I officer, Delhi-based boy preferred. Correspond care KS/Mat. Box 159.



SCHOLARSHIPS FOR NEEDY

The Kashmiri Pandit Sabha (Regd.) Amritsar, has decided, like previous years, to award scholarships to widows without any support, to orphans and to those needy students of the Biradari whose parents/guardians are unable to bear their educational expenses, during the year 1976-77.

Applications for these scholarships are required to be made on prescribed forms, available from the office of the Sabha at Gagar Mal Road, Amritsar, and must be sent by April 30, 1976 at the latest. Applications received after that date are not likely to be considered.

D. N. Kaul

Secretary, Governing Council,
K. P. Sabha (Regd.) Amritsar

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NOTICE

It is for the information of all the members of KSS Coop. Group Housing Society Ltd., New Delhi, that the Society at its general body meeting held on 14-3-1976 at Kashmir Bhawan decided that an optional deposit of Rs. 1000/- (Rupees one thousand only) towards the cost of land may be made by each member of the society up to the end of December, 1976. It was further decided that the amount of optional deposit may be deposited by suitable instalments for the convenience of the members.

Members are therefore requested to deposit the amount of optional deposit of Rs. 1000/- towards the cost of land by cheque in favour of the society either by easy instalments or in lump-sum upto 31st of December, 1976.

R. N. KHACHROO

Secretary

Add : S IX/286, R.K.Puram,
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Dated : 20-3-1976.

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काँशुर समाचार

अंक १४

अप्रैल १९७६/चैत्र-वैशाख २०३२

सं० ४

काँशिरि किताब तँ तिम परनवाँलि

तनें गौ कमंड काल, यलि 'साहित्य अकादमी' तरफ़ नवि दिलि मंज हिन्दुस्तानि आईनच्यन जबाँन्यन हँजन बेहतरिनी किताबन हँदि सन् १९७५ ई० हँदि यनाँम तक्रसीम करेन आयि। अमि विजि आव यनाँम रटन-वालयन् अदीबन पनजि खयालात जाँहिर करनुक ति मौकें दिन। काँशिरि किताबि 'गाशिरि मुनारें कि लेखनवाँलि श्री गुलाम नबी खयालन ति कोर अथ सिल-सिलस मंज पनेन्यन तामुरातन हुंद इजहार। तमि तक्ररीक ताँलुक छु व्ययौ कथौ अलावें काँशिरि जबाँनि तँ किताबन सूँति ति। चूँकि यमि मंजमूनकिस तफ़्फ़स सूँति छु तथ सोन वास्तें, अव बापथ छुस वें मुतलकें: इक्तिबास पूरें पाठि पेश करान —

“काँशिरि जवान अगचि हिन्द किस आईनस मंज रियासत जम्मू कश्मीरचि अलाकाई जबाँनि हँदिस हैसियतस मंज तस्लीम करनं छे आमँच अमापोज अम्युक हाल छु वनि ति त्यथय खराब, यि न वनुन लायकई छु। यि जवान आयि सियासत किस मक़तलस (जवेहखानस) मंज बार-बार ववर्बान करनं। तँ बदनसीबी छे यि जि अथ (जबाँनि) छे तथ अलाक़स मंज कमोवेश अँकिस ववपरें संज हैसियथ, यति यि प्रथेयि, बड़ेयि तँ फाँफ़लेयि। अमि खूबसरत जबाँनि हँजि बढहॉली हुंद वजह छु यि जि अम्युक रेबाज बढावनस तँ अम्युक प्रचार करनस कुन द्युत नँ अजताम रियासतचि कुनि ति हकूमँच तवज्जुह। बल्कि गछि न यि वनुन केह व्योठ जि साँनि प्रथ सरकारन कँर यि स्पठहँइ गैरसंजोदगी सान नजर-अन्दाज। वुनिकिस छु नँ काँशिरि जबाँनि मंज अख ति अखबार

मूजूद तँ काँह ति अदीब छु नँ पननिस खचंस प्यठ पननि तखलीकँच सोंबन छपावनुक खत्रें म्वँलि हकान हाथ।”

जम्मूकश्मीरचि हकूमँच हँदिस रवियस प्यठ पनजि राय जाँहिर करनुक 'ख्याल' सोंबुन हक छु महफ़ूज तँ जरूरी छु न जि अमिकिस लबोलहजस सूँति छि अँसि शुराह अँन मुतफ़िक़। सोन खयाल छु जि आजोदी पतें यमि गुमनामी मंजें साँनि जवान व्वतलिथ ब्रोंह कुन आयि तँ नख-पखें वाहरावनुक युम संज अथ जबाँनि मंज करनं आव, स्व छे न केह कम अर्जथ तँ तमि बापंथ छे रियासतचि हकूमँच ति आफ़रीनचि हक़दार।

मगर यि ति छे अख हकीक़थ जि यमि रफ़तार दुनिया पकान छु तथ कुन वुछिथ छि साँनि हालथपस्तेंइ। काँशिरि जवान तस्लीम सपदेंनि, कशीरि मंज कल्चरल अकादमी बनंज कश्मीर यूनिवर्सिटी मंज काँशिरि इम्तिहान तँ काँशुर सेगें चालू गछुन, रेडियो तँ टेलि-विजन मक़ज़ौ प्यठें काशिरियुक बताव, —यिम साँरिय छि पननि जायि जान करनाम यिमन प्यठ नाज़ा शुबि करन। लेकिन यि वनुन ति छु नँ खाली अज मानि जि यि सोख्य संज तँ टंज छु तोत ताम बे मानी, योत ताम नँ काँशुर परन-लेखुन आम गछि। तम्युक मीचें छु यि जि काँशिरि जबाँनि मंज काँचाह किताबें छे छपान तँ कँननं यिवान, काँशिरिस मंज कुँति अखबार तँ रिसालें छि शायी सपदान।

गॉलिबन छु वुज्जिकिस काँशिरिस मंज वाँहिद हफ़तेंवार अखबार 'काँशुर अखबार'। यि छु कश्मीर कल्चरल

आर्गनाइजेशनि हुंद तर्जुमान । बाकाँयदगी सान छु नें
यि ति नेरान । युथ न दँपिव जि कँशीर क्या छे न
अखबारौ रँगि जखोज । अति छि हतें बँच् अखबार
शायी सपदान । रोजानें, हप्तवार, हप्तस मंज द्वयि लटि
ह्माडरन हँदि पाँठि वेशुमार ! तिमौ मंज छे बायाँहन
खरीदारी ति तँ स्वै कशीर मंजइ यिथ्यन हालातन
अंदर अगर नें काँशुर अखबार चलि जानुन गछि जि
कति ताम छु क्याह ताम वर् । सु क्या छु तँ सु कुस
मुचोरावि ? यि वनुन छे न सानिँ काँम ।

काँशिरेन किताबन मुताँलक छु 'काँशुर अखबार'
नं० २८, फरवरी १९७६ किस शुमारस मंज ल्यूखमुत —

“आज्ञादी ब्रोंह ति ओस सान्यन अदीबन तँ शायरन
यि मसलें परेशान कँरिथ जि तिहिन्द तखलीकात किथ
कँजि वातन परन-वालयन निश तँ अज्ञा ति छु यि मसलें
सानिँ जबाँनि तँ लिटरेचरचि तरक्की मंज अख अहम
रुकावठ वँनिथ ।”

यि रुकावठ किथ पाँठि गछि दूर तँ काँशिरेन निश
किथ कँजि वाति काँशिर किताब—यि सवाल छु सारिनँइ
सोंवुन — खासकरिथ कश्मीर सरकारस । यँमि काँशिर्
जबाँनि तँ अदबस फरोश दिनुक अहद कोरमुत छु ।

अथ अँहदस छु कशीरि हँज कौमी तहरीक चलावन
वालयौ तमि सातें खड़ द्युतमुत, यलि असि पननिस
पानस काँशुर वनुन हतक ओस बासान । ख्वशनसीवी छे
यि जि कशीरि हँदि यँनि महबूब रहनुमाहन काँशिरिस
फ़रब्र करनुक तँ काँशिरि जबाँनि क्यो अदबस व्वलासँ
करनुक होसलें बडोव । सुय शेख मुहम्मद अबदुल्लाह छु
अजकल सोन मीरि-कारवाँ । असि ख्वस हान तँ हाँछ
काँशुर आसनँच आँस स्व कासनस मंज युस रोल शेख
साँबन अदा कोर, तथ प्यठ हकन नें जौ रायि आँसियइँ ।
शायद छु योहै जज्वँ असि बुज्जिकिस यि तकाजौ करनँच
हामथ दिवान जि काँशुर अदब यमि चालि व्वतलुन
गोछ, स्व छे न बुनि नजरि गछान । अगर ज्ञान शेख
साँबनिस दौरस मंज ति काँशुर जबाँन क्यो अदब केशान

रोजि जानुन गछि त्यलि मेलि न अथ जाँह ति व्वद्धथ ।

मगर अमि खाँतर छु काँशिरि अदवँ क्यन दिलदादान
ति बायाँह केह करुन । योन ताम नें शुर द्वदँ-दामँ बापथ
क़ख करि तोतताम कर तरि माजि फिकरि जि शुर छु
व्वछि-होन ! अबँमूजुब छु वनुन-वखनुन तँ तजवीज
पेश करँनि ज़रूरी, युथ ज्ञान सरकामस केह करनँचि
अथँवथ यियि । यि तजवीज छु विलकुल बजा जि कशीरि
मंज गछि त्युथ अख मर्कजा काँयम करनँ युन, युस
काँशिरयन किताबन हँदि म्वेल् ह्मनुक इतिजाम करान
आसि । योतताम न हकूमत काँशिरयन किताबन,
अखवारन तँ रिसालन भाँर तेदादस मंज म्वेल् ह्मथ तँ
तिमँ मुखतैलिफ लाँयब्रेरियन क्यो रीडिंग रुमन मंज
थवनँच काँम करि तोतताम छु अमि जबाँनि हंजान
किताबन हुंद प्रचार मुश्किल । सरकार गछि अमि
खाँतर खास फण्ड मुश्कल करँजि ।

किताबन हँजि बिक्री हँदिस सिलसिलस मंज छु यथ
कथि कुन तबज्जह छुन ति ज़रूरी जि कशीरि हँज
कल्चरल अकादमी यति ज्ञान किताब छपावनुक कार
यतरावान छे तति गोछ यिमन किताबन हँदिस कँननस
कुन ति द्यान दिनँ युन । बुनिकिस छे अति किताबँ
गुदामन मंज बंद रोजान । केंजन अदीबन या इदारन
सोज्जँ अलावँ छु यिमन हुन्द वताँव स्यठा कम । हरगाह
काँह भगनावान ति छु तस ति छे न वक्तस प्यठ किताब
वातान । असि ओस ब्रोंह ति वोनमुत तँ व्ययि करौ यि
अरँज जि कल्चरल अकादमी गछि खास खास मर्कजान
प्यठ पनँजि किताबँ वान खोलँजि, यिमन प्यठ अकादमी
हंज तमाम किताबँ तँ काँशिरयन अदीमन हँजँ किताबँ
कँननँ खाँत्रँ म्वयसर रोजान । अमि किन् गछि सरकारी
इदारन ति वानौ प्यठ किताबँ मगनावनस मंज आसाँनी
हिन्द सरकारँकि बायाँह महकमँ छि अथ प्यठ अमल
करान ।

शेप पृ० न० 5 पर

विरिक्कं मि तें वाव

—पांचाल पंडित

यिम विरिक्कं मि तें वें वाव
 सोंतुक म्यूठ न्यहें-द्राव ।
 प्रथ हर्दस मंज यिम टोंटि जिगर खांटि—
 माजि बुतरांच डंब छि लगान,
 त्यलि यलि सोर्वजि रेतेंकालेंक् चिह्—
 फिरान पेंदि वापस बुथि बेंथिमिति ही—
 अदें थनं वें प्यवान बव बुतरांच चेंहान
 पतें खवखेंज करान तें खोखुस वें देंनान
 मनुषा, मनुषा, मनुषा ह्युव !!
 खोखुस वें देंनान गुलजारन सूति
 विरि-वारन सूति कुलि यारन सूति
 तें अदें पोहि-पन छु वसान
 अथें मुरान गुल छि गछान
 पतें राज करान वें वॉरानान मंज
 खाम्मेश यादन जन आदनं प्यठें—
 द्वह वादें दुंयान बुध चवकरोविथ !
 वें वॉरानी हँज अख पारै छुस
 हर्दुक सरदार गिन्दान वें शिकार
 सोंतूच रेंछि हजि हजि वें पुचान
 पतें तेंथि सोंतस व्ययि थनं त्रावान !
 यि किछ् क्वद्रथ :
 यि किछ् दयिगथ !
 हरदास अंदि-पेंखि म्योनं लवकचार मगर
 प्राँविथ यावुनं तेंसि बुतराच माजि वें माय बरान—
 द्वह द्वह खरावुन छुम जोश हुरान
 प्रथ कदमस तस वेंथ मीटि दिवान
 अदें टोंटि जिगर खांटि विरिक्कं मि—
 तेंथि शिकमस मंज आकार रटान
 यथ मंज म्यति लोबमुत अनहार पनुन
 छे ना ज्ञानम दिवान द्वद गलि गलि चावान
 वाराह रंजनावान मोंजि भवानि शवनाथस

तें पतें स्वय मॉजि स्वय दीवी—
 गौरी, पार्वती कम कम दिह बदलिथ—
 पान जाव जाण थवान आयुत तस
 महाराजस तेंसि शवनाथस कैलास नाथस—
 सिर यिति शुन्यकुइ सनिराह् अख
 नभें वुसजारेंच यिथि व्याख छठाह्
 न तें थवि इनसानन पानै द्वसं खारिथ
 तें द्वसनै मंज पान खटिथ
 लोबनै केंह रोवुस वाराह
 तोति पानस गाटुल बनान
 यिम विरिक्कंम् तें बें वाव
 वुहान युस पतेंवथ आव ।
 वन्देराचन चन्द्रम तारख
 वुतराच पदि- पदि मीठि दिवान
 यलि यकवार सॉरिय,
 स्वति पशमीन पुचि तल—
 व्वशलान तै वाराह मंदछान,
 लोलें मॅत् तारख मा यिति जानान
 शर्मि दावें वुतराथ चमान, चॅम्-चॅम्
 तें लॅम् लॅम् लोच्यन पान शॅमरान
 तें तिम—

खालिस पुचि—ह्वंजें तें रादें मीठि दिवान !!
 काँह छा अजा यॅम् ललछद
 पानें वुछ स्वर्गकि जामै शेरान ?
 नॉर-ब्रह्म कस नजर तिछ यमि
 ललि हंज सथ रेंछि—
 कलशि-छजि वारेंह अँछ
 लवें डीशिथ सॉरिय अँछ छि टुवान
 राख्युस दँह वारेंह चुग वालान
 अँद कस रोजान पजारेंच पॉरिजान ।
 कॅरि वै पछ सु छु बँइ कुन जोन—
 यस त्यूताह् साम्स्थ
 यॅम् वुछि ललि हँज न्यथॅ-नॅजि तन
 तें वुतराथ स्वर्गकि जॉम वलन—

यलि खवर-शेर इवंग त्राँव ओन्नन,
 तामथ तापस कँड व्वठ मननँइ,
 छिपि आव नीरिथ, चाव लुँयि.वर त्रोपरिथ,
 मगर तस कति ओस सु हैकालुक तीजा,
 कति गरमी कति प्रजलुन !
 कति न्यथेर-वुँह ही
 कति मन न्यर्मल
 कति थँजा गर्दन
 ओस फकत कथि कथि व्वजलान व्वशलान—
 है है वासन अख तमुन तँ व्ययि क्याह !
 यति कलँ व्वडँ-नँजि, वुतरात डींशिन—
 तति चँच्यौ तस अँछ गयि इयँ-इयँ पल
 वस लरजात-चर्चान तँम् फिरि अँछ हजि-हजि,
 अकि इहँ न्युव तँम् थफ दिथ
 तँ सोरुय जामै ओन तँम् भ्वछि मंज
 मगर तँत्ति आँस अख सीता,
 अख लल छद, अख माता
 श्रूचि जामँ चटिथ तँम् लोव क्याह
 सोंतन अवतार दँरिथ
 बोय श्री कृष्ण वँनिथ
 जान द्रौपदी हँज मंदछ् रँछि
 व्वजि वुतराथ आँस गंडिथ जॉम सबँज
 तँ खनि मंज ह्यथ म्याँन्—
 यिम टाँटि विरिक्कँम् !!

★★★★★★★★

(शेष पृ० न० २ का)

किताबौ अलावँ छि व्ययि ति वार्याति तरीकँ यिमौ
 किज् कौंशुर परनस तँ कौंशिरिस अदवस पोछयर दिनस
 मंज मदद मेलि । पनँन्यन परनवालयन करँ बँ अरँज,
 तिम गछन अथ सिलसिलस मंज पनँज्, राय जाँहिर
 करँजि । मज्जीद यि केँह असि वनुन आसि ति यियि
 यिनँवालयन शुमारन मंज विजि विजि जाँहिर करन ।

—हलीम

★ क'शीरि हँज चिठय ★

सोजन वाले : चमन लाल क्षपु

सिरीनगर

२६ फरवरी १९७६

आदरणीय एडीटर साँब,

नमस्कार । त्वहिछव खबर जि वॅरियि जोराह वोत म्य पं० अर्जुन नाथ कौलनिस इसरारस प्यठ कोशुर समाचौर खाँतरें प्रथ ऋतें सांस्कृतिक (कलचरल) खबरनामैं सोजान । थोदवय म्य हिन्दी पाँठय् लेखनस साँत्य लो'य खो'यछम, पोञ छु यि जिक्काँशिर पाँठय् लेखनस कुन छम माय गनान । अवय आव म्य अज खयाल जि यमि वन्दुक खबरनाम' लेख' बो काँशिर्य पाँठय् ।

युहुस ओस वन्दाह ति बदलय । सुकति सानि ल्वकँचारुक शीन—कठकोश त' शिशर गाँठ' बासान छु वख छु प'ज्य पा'ठय बदल्योमुत । पोन्थ कम आसनँ म्वख आ'स बिजली मं'ज्य—मं'ज्य नजाराह दिवान जि ब'हस' छस य'त्य । अमि सा'त्य ओस टेलिविजन बुछन वाल्यान गाह—बेगाह दिल शिठान । अमापोञ रेडियो प्रोग्राम आ'स्य अमि वरा'य ति ट्रॉजिस्टरन प्यठ अजान आसान । खास कर 'युव—वाणी सर्विसि हँ'य प्रोग्राम । "छुस ब' मैट्रिक पास हस'—हे' पास हस "कोरि मोल अजकल सख परेशान वालिग गा' म' च' बेबी जान" "सतें बहरिस गोम फ़क लद त्यूर—हतय खान' दारे'न्य ओ'नथम ग्यूर" वेत्रि ही दर्जन' वाद' बाँथ छि कोचि—कोचि आम तें मकबूल गा' म' त्य जि बासान छु फिल्मी बा'तन हँ'ज जाम र'ट "युव' वाणी" प्यठ' ब्राडकास्ट सपच्चो मत्यव यिमव बा'तव । अद' क्याह गाम'—गाम' त' महल'—महल' छि कल्व त' 'ड्रामाटिक सोसाइटीयि' ब ने म चु' नवजवान छि पननि सला'हियतन हुन्द यडब'रिथ मुज्जा'हिर करन' बापथ मान—मानि ल'ग्य म'त्य । अथ सिलसिलस मंज छि युववाणी प्रोग्रामन हँ'दिस इंचार्ज पद्यश्री सोमनाथ साधूहस हथ—हथ मुवारक' जि न'वजवान ल'ग्य र'चि वति । यि न'हज द्रेंठ यिथ छुनँ यति काँहति वो'न्य का'शिर्यस ग्यवनस निचि नजरि बुछान ।

युहुस वन्दस आय केह ब'डय दो'ह तिथय पा'ठय मनावनु' यिथ' कन्य पत' वत मनवाँन आ'स्य यिवान मसलन गोर' त्रय, साहिबान हँ'ज सतम हेरथ वेत्रि । गोर' त्रय व'निथ प्योम याद जि बोह यिछ' गोर' त्रयि गुरुजी अनान आ'स्य तिमन हुन्द दौर गव खतम । तिम आस' काशिरि फन'च अका'सी करान । रंगवरंगी अडगरि-मडगरि मूर्च तें मंज बाग आ'ही तें सरस्वती हँ'ज त्वता (स्तुति) 'शारदा अछरन मंज क्या आ'स ज़वान । अज हरगाह तिम' गोरें 'त्रयि कुनि गरस मंज मूजूद आसन तिम' मा हन प्राणि फन'कय नमून' सो'बावन वा'ल्य दिलदार वो'न्य छि दीवी-दिवताहन हँ'य रंगदार तस्वीर' बा'गराविय सा'न्य गुरु जी प्रा'न्य रीथ पूर' करान ।

शेष पृ० न० 7 पर

यह तू कहे सवाल

(भाग) ३४३९ ७१४३ पृथ्वी नाथ भधुप

च्यूह च्यूह गव—
कठकश्यलद वुनलिब्वरुत माग
आसि कुस युस—
स्वखु वुशित्र
तापुं द्रछाह
दारि दारि त्रावि ?
थानुंदाराह जुवुं बलाय
छठ :
यम्यसुंज प्रथ कथ ल्यख
शिशिरु च लुर गिलेनावान
मदफूकान
खवर त्रावान वथ अलुरान ।
आसि कुस युस

वनि हरस्वैख
अम्यसुंदि अमि—
त्रैकुजारुनिशि स्वैकुं लावि ?
दुंह ! दुंह !! दुंह !!!
तहस प्यठ ताह
(वाह्य !!!)
दव गांमुंच दरियावुंच
तुलुंकतुर
खय—खासुंर द्रैमुंनिस !!!
आसि कुस युस
व्ययि सिरियस
सॉल्य अनि
स्वैजलुरंगन पौरावि ?



(शेष पृ० न० ६ का)

यिन' सा' द'पिव जि म्य मा छि अथ प्यठ नाराजगी । अगर कोशुरा वनवुन फिल्मी बा'तवा'पथ
को'र, त' गोर'त्रयन ह'दिम रंग-रूपस मंज तब्दीली यिन्य कबो'स' ता'जव'च कथ छि ? प्रो'ज छु
यि जि यि दो'ह क्याह वजह छु थवाव अम्युक छु खाल'य कोसि शुरिस अजाकल पता ?
यथ साईनसी दौरस मंज त्रौह पकन'क्य' सबील' छारनस सा'त्य छु असि प्यठयि फर्ज बनान
जि थदव'न्य त' बड'वन्य पुय करनावोन पननिस प्रा'निस कलचरस त' तवारीखस सा'त्य जान ।

अद' क्याह आ'सिन इजाजत ।

तुहुन्द बोय

(चमन लाल सपुर)

APOLOGIA

Due to some mechanical trouble in the press, the Hindi Section of the Koshur Samachar could not be included in the magazine. The omission is deeply regretted.

BHAN PRINTERS

श्री सत्गुरु स्वामी लक्ष्मन जी सुन्द जन्म दिन

वहिक गटपछि बाह २६ अप्रैल १९७६ (चन्द्र)
वार) छु रत सहठाह दौह तु साथ । अमि दौह छु
भगवान लक्ष्मन जी सुन्द जन्म दिन त गुरु पूजायि हुन्द
दौह । यि सुभ दौह छु यिवान ईश्वर आश्रम मँज प्रथ
वरिय मनावन । श्री नगरस मँज छि सासु बध्य लूख गुरु
देव सँजि तल डेढि तल प्ररान तु तिहँज आराधना
करान ।

दरवाज मुचरन वक्तु छि छि भक्त जनन हँज आवाज
गूँजान तु अथ प्रभात कालस मँज छि गुरुदेव पान शँकर
रूपस मँज दर्शुन दिवान । तिम छि आसान समधि मँज
त तिहुँद तीज छु चौवापाश्य गाह बावान अस्थ दिलि
मँज यिम केन्ह तिहिद दास छि प्रथ आतवारि वारि वारि
तिहुँज गुरुभुती परान त तिहुँज स्मरण करान । यिम
बाय तु व्यनि असि सहाय श्रदायि सान अथ मँजु शौमिल
गछन तिमन ति सपदिन कल्यान, यि के सांन्य प्रार्थना ।

गुरुपूजा

अज	औंकार	द्राख	मँज	नोन	सरय	दान	दान	तुलसी	लागहय	हरय, पूजा ॥
पूजा	करहय	व	शँकरह	पूजा	॥	छायन	छसय	बु	पतु	पतु लारान
वहिकुँ	गटपछि	बांश	प्यव	प्रकाश	।	बरसुय	तल	छसय	बु	ब्रारान
सारिसय	जगतम	आव	तनु	गाश	॥	मुचरावतम	दयायि	हुन्दुय	वरय	पूजा
नागन	पौन्य	बुज्येव	जर	जरय	॥	पूजायि	लागहय	ही	तय	व्यल
अज	दितुथ	भगवानय	दर्शन			सर	म्योन	छुय	पादन	तल
रंग	रँग	पौशन	गयि	अम्बरय	पूजा ॥	भाव	पनुनुय	बु	अर्पन	करय ॥ पूजा
भाव	पौशन	करमय	माल	अज		छ	आश्रमस	मँज	ख	फौलमुख च पौश
पन	तौर	मस	भावचि	रज		दर्शन	चानि	सूत्य	यिवान	असिहोश
स्वयँ	रज	छम	चोनुय	आसरय	पूजा	पम्पोशी	नेथुर	छिय	सुन्दरय	पूजा ॥
नाँल्य	छय	शुभान	यि	पोशिमाल		रछतम	वोन्य	मे	पादन	दल
अथ	मालि	छय	उमकारचि	चाल		शेरि	चानि	लागहय	व्यल	त मादल
शुभान	औंकारस	मँज	हरय	॥		पुनिम	त मावसि	ब्रथ	चोन	दरय पूजा
			पूजा ॥			गुप्त	दितम	पनुन	भक्ती	भाव
नेत्रन	चान्यन	हँजय	यि	जोती		गुथ	गुपियन	औश	कृष्णन	भाव
स्वय	वुचनच	छम	मे	प्रीती		चानि	भारगाहि	क्या	कम	गछि हरय ॥
त्रय	देष्टि	त्रावतम	हरय	॥	पूजा ॥					पूजा ॥
सर्व	व्यापक	छक	च मँज	हनि	हने	आयिसय	बु	परण	आशायि	सान
अनि गटि	मँज	यितम	वुन्य	वने		चरनन	हँज	छसय	भक्ती	मँगान
म्योन	हृदय	छुय	चोनुय	मन्दरय	।	दितम	म्वय	भक्ती	सदगुहय	॥
			पूजा ॥			पूजा	करहय	व	शँकरह	॥
त्रे	मुतीं	छुय	यि	चौनुय	रूप			दास		
सुब	शाम	जालहय	ज्ञानुक	दूप				कमला	भगवती	

हमारा पंचांग

चैत्र शुक्ल पक्ष

अप्रैल १९७६

८ (गुरुवार) ... दुर्गाष्टमी व रामनवमी ; उमाजयन्ती
ब्रारीआंगन में ।

११ (रविवार) ... उर्स दस्तगीर साहिब ।
१२ (सोमवार) ... महावीर जयन्ती ; त्रयोदशी ।
१३ (मंगलवार) ... चतुर्दशी ; बैसाखी ।
१४ (बुधवार) ... हनुमान जयन्ती ; पूर्णिमा ।

वैशाख कृष्ण पक्ष

१६ (सोमवार) ... श्रीपंचमी ; ऋषिपीर श्राद्ध ।
२० (मंगलवार) ... विताल शैयम् ।
२२ (गुरुवार) ... नवमी (१)
२३ (शुक्रवार) ... नवमी (२) ; पंचक आरम्भ
१० ब० ५१ मि० से ।
२६ (सोमवार) ... द्वादशी ; शैवाचार्य स्वामी लक्ष्मण जू
जन्मोत्सव ।
२८ (बुधवार) ... चतुर्दशी ; पंचक समाप्त ८ ब० ५२ मि० पर
२९ (गुरुवार) ... अमावस्य । सूर्यग्रहण ।

वैशाख शुक्ल पक्ष

३० (शुक्रवार) ... ओकदोह ।

मई १९७६

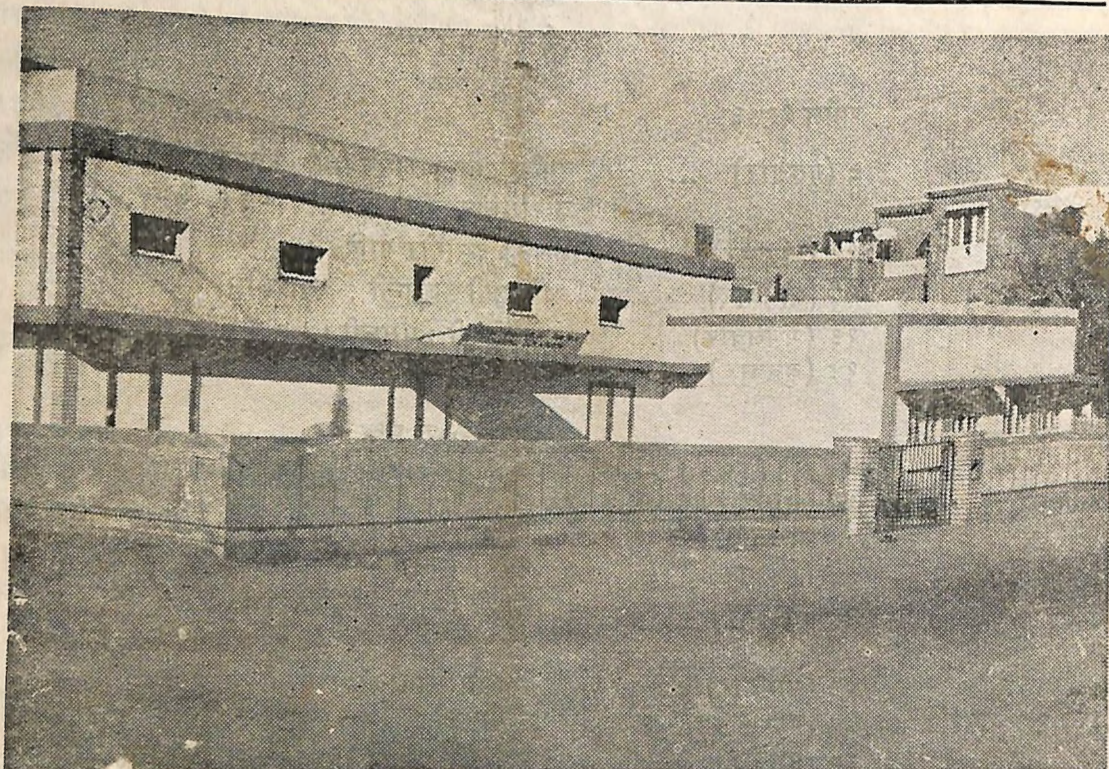
२ (रविवार) ... अक्षयात्रय ; परशुराम जयन्ती ।
३ (सोमवार) ... चतुर्थी ; सूरदास जयन्ती ।
४ (मंगलवार) ... पंचमी ; शंकराचार्य जयन्ती ।
५ (बुधवार) ... कुमार षष्ठी ।
६ (गुरुवार) ... गंगा जयन्ती ; सप्तमी ।
७ (शुक्रवार) ... अष्टमी ।
१२ (बुधवार) ... गणेश चतुर्दशी ।
१३ (गुरुवार) ... बुद्ध पूर्णिमा ; चन्द्र ग्रहण ।

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KASHMIR BHAWAN

The pride of the Kashmiri Biradari in the Capital
is in the urgent need of funds

for its

proper maintenance and also for
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- Addition of a second storey;
- Improvement of acoustics and lighting system;
- Installation of a public address system;
- Development and beautification of the surroundings.

We expect the Biradari to rise to the occasion and
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